THE

Hindu Message

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THE HINDU MESSAGE stands for

(1) Self-Government for India within the British Commonwealth,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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A Vision of India.

INDIA'S PLACES OF PILGRIMAGE.

BY K. S. RAMASWAMI SASTRI, B.A. B.L.,

At Jwalamukhi shine the tongues of fire
Likes fingers of the Goddess Parvathi
That beckon all to seek the ecstacy
Of soaring ever upward, higher and higher.
At sacred Kalighat men never tire
—As seeking honey never tires the bee—
To seek the sweet enchanting melody
From Devi's worship's ever-tune'd lyre.
And at the Pushkaram on holy days
At confluence of pure and holy streams
How flow the happy tears to mix with them
The lips are full of vocal Godward praise;
The hearts are full of shining Godward dreams;
The poorest wear love's heavenly diadem.

Great Thoughts.

If thou desirest that the pure in heart should praise thee, lay aside anger; be not a man of many words; and parade not thy virtues in the face of others.

ॐ

Be thou generous. and gentle, and forgiving; as God hath scattered upon thee, scatter thou upon others.

ॐ

The man who every sacred science knows,
Yet has not strength to keep in check the foes
That rise within him, mars his Fortune's fame,
And brings her by his feebleness to shame.

ॐ

The good man shuns evil and follows good; he keeps secret that which ought to be hidden; he makes his virtues manifest to all; he does not forsake one in adversity; he gives in season; such are the marks of a worthy friend.

ॐ

Entangled in a hundred worldly snares,
Self-seeking men, by ignorance deluded,
Strive by unrighteous means to pile up riches.
Then, in their self-complacency they say,
"This acquisition I have made to-day,
That will I gain to-morrow, so much pelf
Is hoarded up already, so much more
Remains that I have yet to treasure up.
This enemy I have destroyed, him also
And others in their turn I will despatch.
I am a lord; I will enjoy myself;
I'm wealthy, noble, strong, successful, happy;
I'm absolutely perfect; no one else
In all the world can be compared to me.
Now will I offer up a sacrifice,
Give gifts with lavish hand, and be triumphant."
Such men, befooled by endless vain conceits,
Caught in the meshes of the world's illusion,
Immersed in sensuality, descend
Down to the foulest hell of unclean spirits.

ॐ

Leave not the business of to-day to be done to-morrow; for who knoweth what may be thy condition to-morrow? The rose garden which today is full of flowers, when to-morrow thou wouldst pluck a rose may not afford thee one.

Events of the Week.

The news that His Exalted Highness the Nizam has prohibited the slaughter of cows in the premier Indian state will gratify the hearts not only of all true Hindus, but of all Mahomadans who value the Entente which has been established between the two communities. It will further strengthen the union of hearts and interests which bind them into one people and has converted the Motherland from a mere geographical expression into a united nation. We, as representing one section at leat of the Hindu community and the continuity of its traditions and ideals, gratefully express our humble and loyal appreciation of H. E. Highness' gracious and timely concession to the Hindu religious sentiments and emotions at the feet of His Exalted Highness, and pray from the depths of our hearts that the Almighty may bless him with more power and every triumph of state policy in the times to come. *Allah ho Akbar ! Jaya Mahadev ! !*

* * *

We certainly feel very glad to welcome "Welfare" to the ranks of Indian journalism. One of its editors is already well-known as the editor of "The Modern Review" and this circumstance is a guarantee that it will fill worthily the place and office which it wants to occupy and discharge in the future devolopment of this country's destiny, so far as it depends on the dissemination of facts and ideas by means of journals. The editors say that they are fully aware of "the gigantic nature of the task they have undertaken"—which they explain to be "to take a comprehensive view of man's welfare, to remind the public of this comprehensive ideal, and to endeavour in a constructive, way to understand and explain how this ideal may be realised." The first issue is packed with readable matter and extends to 66 pages. Among the contributors is the greatest of our living Indian men of letters,—the high-souled poet, patriot, and prophet, the idealist and man of action, Dr. Rabindranath Tagore. It goes without saying that this new monthly is bound to prove a success,—even if it gives the needed impetus to the fulfillment of even a tenth part of the "Comprehensive" programme which it has placed before itself. At the same time, the editors explain that their aim is "not mainly or directly political," but they are fully aware that "the political condition *precedent* to the welfare of India is that she should be *quite* as free to shape her destiny, as, for example, the United States of America, Japan, Britain, and France are." But they say that "there are journals dealing with political problems and topics,"—even as there are journals dealing with every other branch and aspects of Indian social life. Hence, as we understand them, they purpose to devote their own energies to the task of so *Co ordinating* our ideas, ideals, and activities of all kinds as to promote our "*national weal and efficiency*." This means that they will endeavour to give a *practical* turn to men's energies and hopes so as to result in an *early accomplishment* of our ideals of self-determination. We shall later pass in review some of the articles contributed to this first issue of the journal now to hand.

* * *

If the Paris Conference has proved abortive from the British standpoint, it is because the other three Powers,—and especially France,—are determined to make *political* capital out of Germany's inability to fulfil her engagements under the Reparations Clauses of the Treaty of Paris. The American papers may be right when they declare that economic considerations form only a minor part of the question at issue." But is Britain guided entirely by "economic considerations"? It may appear so on the surface, and it may be true that the people of Great Britain at large are now against coercive military measures being adopted against Germany at least to the extent of British troops partaking in them. But the British Government is so constituted that it can ignore public opinion with impunity when it considers that an emergency has arisen which must be forcibly dealt with in order to advance England's true interests or national power and prestige. Our view is that England—or rather the British Ministry—is playing a diplomatic game. Time will soon be when we shall discover her hand skilfully holding the threads in the game and accomplishing her aims in the fullest measure.—By the bye, one cannot but help feeling and asking where the League of Nations lies hidden at this juncture! Why are these special Conferences at Venice, Mudania, Paris, &c., wanted when the League of Nations can be convened to settle all questions of international significance in an impartial manner and consistently with the principles of equity and good conscience. The truth is that Great Britain is as much of a State with the Will to Power as the now defunct Empires of Mid-Europe, though it is ordinarily disguised under the forms of a peaceful and unambitious Democracy, so-called. Power alone ever counts with Great Britain as with France, Italy, or even the United States. Dr. Nansen was speaking the bare truth when he said recently at Christiania on receiving the Nobel Peace Prize:—"When we look about us in Europe, what do we see? Hate, egotism, envy, confusion everywhere, and distrust between class and class, and between nation and nation." "We are on the high road to barbarism." We say, *ditto*. And we, too, are becoming apt pupils in the same school of modern culture,—at least in South India.

* * *

After Mr. Lloyd-George's "steel-frame" oration glowing with the conscious pride of power and the pomp of prestige the once current patronising airs and incine verbosities of "*Indianising*" the Civil Service of India have vanished into empty nothing. Now, the fashion for every body, whether he is anybody or nobody, is to prate in the most cocksure tones, even as *The Manchester* (Great Britain's, rather) *Guardian* does—that "India still needs and will continue to need good many Englishmen to help her towards the ultimate goal of complete self-government." To re-assure us, however, regarding our future bureaucrats, we are told that they will go out "Not as a separate superior caste, but as equals of their Indian fellow-officials needed only because they have learned English traditions of administrative competence." What this nonsense about "a separate superior caste"—this mere "trick" of phrase—is one find no difficulty in comprehending or unveiling. It is intended to refer to the Brahmins and Kshatriyas of the ancient or Mediaeval age of India. But the latter were never bureaucrats,—for they were guided by Dharma in all their aims and methods of government. Moreover, neither of these castes have ever been known to combine for the advancement of their "communal" interests. Communal interests, "service" interests, &c., are all in Modern India the creations of our rulers' science or art of Indian statecraft—a scienee or art developed under the stress of the exigencies and requirements of foreign rule. Our "castes" so-called were purely social groups, mainly occupational by status, and intended to prevent the strain of mutual competition and tending to promote peace and mutual good-will. It is nothing but blind prejudice to compare the all-powerful and privileged ruling class known as the Indian Civil Service to our unprivileged and unendowed castes by mere birth and forming the *common masses* of our people. As for the "equality" alleged to exist between the European Members of the Civil Service and their Indian compeers of the same body, the latter have now learned to assume all the superior airs of the former and to treat their countrymen with contempt and often display *more zubberdust* and even occasional cruelty towards them, so that we are getting more and more disposed to prefer the European Heavenborn's Whips to his Indian Comrade's Scorpions.

The Hindu Message

Dharma and Life—XXV.

Private and Collective Property.

The transition from ideal to ideal, from leader to leader, from one form of activity to another, and from institution to institution is very rapid in Europe. On the subject of property, we have had a rapid change of views,—first from private property to collective property, then from collective property back again to private property under the influence of the economists, and now there is an attempt to combine private property in the individual with the institutions of state socialism promoting the accumulation and holding of large funds by the state and their expenditure on objects of public utility which are beyond the resources of individuals. In India, on the other hand, our Dharma has always reconciled the two institution of private and collective property, and has also prevented the state from interfering with their working in an arbitrary manner by the fiat of any one dressed in a little brief authority. There are, however, *novi homines* among us in these days who think that the rules and regulations of Dharma are themselves arbitrary and antagonistic to human freedom and happiness. Such a view seems, however, to be bassed on a misconception of the true source of freedom. Some rules and regulations are found to exist everywhere and at all times. This would not have been the case if they had proved antagonistic to human liberty, justice or moral improvement. In reality, they are the essential and indispensable conditions for the stability of human virtue and the progress of human freedom. The only difference is that, while in Europe laws and regulations are man-made and made under the influence of human passions and the stress of human needs, in India we believe that our Dharma is Heaven's Command and therefore is assured of permanence; and there can also be no doubt of the beneficence of its effects on human character and welfare. It has, no doubt, its periods of advance and decline, owing to human whims and fancies, but on the whole the faith of the Hindu Communities in its permanence and beneficence has never yet wavered or waned.

A well-known Indian proverb says:—"All men love gold." The love of gold is a universal instinct of the race, and the conditions of the world's past since it came upon scene have developed it in all its present potency and perfection. It is only in India that our hermits and Sannyasins are called upon to wander about from place to place and never to touch a piece of gold or silver, or any coin of any value, and to discard all possessions and property. Such men have gained an immeasurable height of spirituality through their love of God and men and their renunciation of all property and family connexions so that even the slightest recrudescence of the love of Mammon in any form,—even the springing of it as a thought, however momentary and casual—is regarded as an inexpiable sin and fall. A person fallen after so high an ascent (*arudpapatita*) is regarded as a moral leper and shunned and denounced by his fellow-men everywhere. No one on the other hand, commands in India such universal reverence as a Sannyasin true to his vows of renunciation; and the best and noblest of householders, however eminent their social position by reason of their merits or dignities and possessions, feel bound to prostrate themselves in cheerful adoration and humilitty before men who have gained such attitudes of spiritual ascent and realisation as to place them *almost* on a level with Godhead itself. Especially after the advent of Buddhism in this country this worship of the anchorite or monk has attained to proportions not contemplated in Hinduism, and in fact even the degenerate Hinduism of the post-Buddhistic epoch has to some extent succeeded in recovering the *status quo ante* in regard to the social rank or position of the Sannyasins. Still, it is the Sannyasins alone that are called upon or expected to discard all love of gold and to abstain even from touching a coin, but to throw themselves entirely on the charitable, instincts of the community and its devotion to Dharma for their food and clothing and for the due fulfilment of the duties of the stage or station in life they have adopted in order to secure—or even to assure—for themselves the gaining of liberation from Samsara. All others are allowed to earn and hold property. The Sanatana Dharma does not adopt the fanatical attitude of condemnation which Socialism in its earlier forms at least and Communism still holds to be right

in order to bring about an all round betterment in the lot of humanity in the future. At the same time, the Sanatana Dharma does not entertain "the delusion that society is kept going because the individual possesses private property." For not only Sannyasins, but large numbers of other people not only in this poverty-stricken country, but even in other lands pass through life without being able to accumulate any property or even the most distant prospect and possibility of possessing property. Their sole idea and effort is to make both ends meet from day to day and month to month. The Sanatana Dharma adapts itself to all healthy instincts and thereby helps man to develop his individuality and lead a healthy and useful life until the time comes when desires cease and the renunciation of all property and possessions becomes possible in order to attain to the joy of inward peace and self-realisation. The reformed Socialism of today has learned that "the ownership of things will always be a means of expressing personality." The Sanatana Dharma has ever held fast to the eternal truth that, as man is in reality the One Self only without a second, even his body, senses, intellect, and will are exterior to him and are given to him as his own by God to help him to attain to a knowledge of his essential nature, in truth and in spirit, and free from all delusive admixtures. It is clear, therefore, that man, as he owns his body and mind, his senses and passions and will, must own also whatever is needed to maintain them in a healthy condition so as to help his onward march to the goal of Self-Realisation and freedom from the bondage of Samsaric re-births.

The Sanatana Dharma, however, recognises the truth contained in the Socialistic and Communist view that, as the improvement and even the very life of the individual is inseparably associated with the existence of a well-organised community, the community must have its own mechanism and organisation and must have some means of retaining its collective ownership of land and other instruments, economic and industrial, so as to reconcile it with the individual ownership of property and to make the individual realise that his own property, and especially property in land, is *really* communal and is only kept with him as a trust for its proper care and efficient management and also to enable him to express his personality and develop his individuality. It is with this view that the village organisation is made one of the three essential bases of Hindu Civilisation,—the other two being the joint-family system and the Vedantic goal of the One Atman only without a second, beyond all possibility of contact and corruption from the world of matter ever free, of the nature of intelligent, and beyond the limitations of time, place and circumstance. Ultimately, land is the source of all wealth and furnishes the material from which capital is saved and invested in industry. Hence, the Indian Dharma made the preservation of the village community and of its machinery of self-government, and through them, of the maintenance and recognition of the collective ownership of land objects of constant watchfulness by the local authorities. The village Council had to arrange for the periodical redistribution of its lands among the heads of families resident in the village and recognised as forming members of the village community. The re-distribution and re-settlement of lands ordinarily took place once in seven years and in some cases even more frequently; and the theory was that individual ownership of land ceased for the moment and that the community resumed its collective ownership—so that the fresh act of redistribution and re-settlement might be a proclamation on its own part, as well as a recognition on the part of the individual assignees and owners, of its continued retention of the proprietorships of all the lands and the landed interest of the villages grouped together under a single communal and local organisation and its machinery of self-government. The creed of Socialism condemns the principles of individual freedom and individual proprietary rights in land and even in industrial capital and indulges in an unqualified assertion—in fact, it makes a *fetish*—of the principle of the collective rights of ownership. The difference between the Socialistic creed and our Dharma is essentially political,—the former going so far as to extend the sphere of the legislative, administrative, and coercive activity of the central state in order to maintain collective rights in land and capital, while the latter jealously guards the principle of decentralisation and the voluntary action of the local community under its chosen guardians and leaders for the reconciliation of both collective, and individual rights without loss of communal strength or individnal freedom. The Dharma recognises both principles as needed for healthy and vigorous life, and insists that neither should be suppressed or sacrificed. The Dharma prevents the conflict of the opposing ideals of State-interference for the maintenance of collective organisation in agriculture and industry and of absolute reliance on the individual for the guarding of his neighbours' moral freedom and proprietary rights. In the

modern world, the State has become imperial and strident in its action of overleaping all established and conventional barriers raised to prevent encroachments on individual rights, economic and social, and on the communal rights to local self-government and even national self-determination. This is one extreme,—the apotheosis of the State by the *doctrinaire* Socialism once active, but now defunct and only surviving in the idea that the State, by its administrative activity and even without any legislative measures, can so guide the voluntary action of industrial groups and chiefs (or agents) as to influence the just distribution of income among the classes engaged in industry, so that no one class might exploit others and all may be enabled to maintain the ideal of the good life for the individual labourer and the working-class family according to the standards of respectability now current and believed to be conventionally adequate or acceptable. The other extreme is the purely speculative faith of the Anarchist who would dispense with the State or non-co-operates with it and relies entirely upon a *doctrinaire* individualism and its apotheosis of ethical action evolving into an unconscious and unintended reconciliation of egoism and altruism of the freedom of the individual with the strength of voluntary group organisations of all kinds. The Indian Dharma takes a middle course between these extremes. It preserves the State, but its central authority is rarely exercised so as to constitute a powerful bureaucracy constantly encroaching upon local and village autonomy and its self-sufficing and self-governing machinery. It maintains in vigour all local organisations and groups so as to reconcile the principles of private and collective property which are both needed to destroy the existence side by side of the wealth of multi-millionaires and the galling destitution of famished and half-fed men, unemployed or under-employed and so constituting a menace to true civilisation and morality. Dharma alone has helped to place human ideas and activities on the basis of a true harmony between motives which are material and economical and those which are moral and spiritual, so that every man may be assured of the conditions necessary to assure individual freedom and enabled to pass through life without being enslaved by the industrial machine, the controlling magnates, or the tyranny exercised by the conditions of the market.

We can now see how little truth there is in Karl Max's famous definition, '*Property is theft.*' Of course, private property in land and capital can be destroyed, and thereby one of the material conditions of individual freedom and the spiritual advances needed for the ultimate liberation of the soul will disappear (vide Gita, VI 41). Such, a course will only demonstrate how blind—as we shall show later—is 'civilised' man in the West to the real source of evil in civilisation. Property, individual or collective, is not that source, as we have demonstrated above. We have shown in full what benefit it confers and how necessary—and even inevitable—it is for the safeguarding of human liberty and progress all round. Dharma enjoins it, and on grounds which are sustainable and convincing even from a purely positive and scientific point of view.

New Year Thoughts.

In concluding our last New Year Thoughts, we wrote: "So, on the whole, we cannot help reflecting sorrowfully that the New Year opens on a world which presents the picture of a menagerie, in which wild beasts contend for the possession of flesh and bones, under the supervision of animal trainers, who at times throw them a new one and at other times assail them with a whip." The intervening days have not changed this picture even in any little detail. It is five years to-day after the termination of hostilities and four after the conclusion of peace: and the weary world is still as far as ever from settling down to tackle honestly the great problems of reconstruction. On the other hand, all the omens are formidable amid which the new year opens. The bloody warfare imminent in Ireland at the opening of 1922 had passed through the stage of a severely horrid fratricidal warfare and its dying embers even now luridly flame up. The unsettlement in Europe has been further accentuated. The root of the disease in Europe has ever been the misdirected ambitions of brilliant men of superlative gifts whose lust for power recked nothing of the rights and priveleges of smaller nations struggling for existence. Though the leading Junta in Britian has for the moment been routed out of the saddle, still the ministerial party which has got into the saddle of authority by a minority of votes is besmirched with complicity in the policy of the Junta which it has displaced and could not run away from its past, as is demonstrated in what has been happening at Lausanne in the closing months of the year. The militarist attitude of France ever the German reparations question had assumed a very serious aspect at the close of the year and has not at all been compensated for by French truckling to British policy at Lausanne. Austria is slowly sliding down to anarchy and, though for the moment the evil day has been staved off, no solution is possible which denies the equitable and just policy of releasing the general Allied lien on Austria's assets and the raising of the ban on Austro-German unity. The new vasal states of Europe partake of the same turlight prosperity as comes when every man has his arms furbished up against his neighbour. The problem of European reconstruction will ever be impossible of a national, a just or an equitable solution so long as Russia

is forced to stand out, because of the wilful and stupid idiosyncracy of the bondholders of Tsarist Russia. Turn we to Asia Minor and the Near East. The root of the trouble here has always been the divergence and even diametrical opposition between the policies underlying British action and the apparent inaction of the French. As the Gounaris—Curzon correspondence has lighted up the whole sordid story, the English encouraged the Greeks in a course that has led them to a desperate position while France gave her moral support to the Kemalists what time she profesed to be in cencert with the other Allies. The intractable obstinacy of the Allies at Lausanne, where Turkey had shown a very commendable conciliatory attitude, bodes no good at all. The synchronization of the danger in the Ruhr with the shadow of war over the Dardenelles more lowering than it has been for many weeks leaves the European situation more chaotic than it was at the commencement of the year. Against these ominous and dismal background of darkness the pale streak of light reflecting from the settlement of the age-long Irish problem, much as it meant to England, can count but little. The unrest seething beneath the surface of things in this country has gathered considerable momentum: and though fissures seem to have developed in the great national organisation, still the omens are forbidding indeed. There is nothing in the landscape around or in the heavens above that bids us be of good cheer.

Historical and Scientific.

Lectures on Indian Music.

By M. S. Ramaswami Aiyar, B.A., B.L., L.T.,

Lecture IV.

(*Continued.*)

14. Be it remembered that, according to *Samaparibhasha*, "*Ni*" was the starting point of the Saman Scale and was even called *Samaja* (born of Sama) which epithet was subsequently transferred to the elephant* that, according to the legend, produced it. It was regarded that all the other six notes were seated or centred in this one note *Ni* which, therefore, came to be called *Nishada*,† meaning the note wherein all the other notes are seated or centred. Captain Day recognises the fact that there was a time when the tuning was, and the chanterelle strings were, "*Dha-Ri-Ga*" instead of the modern "*Sa-Pa-Sa.*" It is then easy to understand that once *Dha* played an important part and was regarded as an indispensable factor to keep the other notes in their proper order. Hence the name *Daivata*,‡ meaning 'a note whereby the other notes are kept in their proper order.' As for Panchama, the, root *pach* (पच्§) means 'broad'; and the word *pancha* (पंच$) means 'spread or extended. *Pa* was ever regarded as a note whereby a raga could be conveniently extended or elaborated and that note was called *Panchama** Whether the scale was conceived upward or downward, *Ma* invariably happened to be in the middle of the seven notes and was therefore called *Madhyama*,‖ meaning 'that which is in the middle.' *Ga* has a history of its own. It is clear from Sharangadev that once the scale started with *Ga* and was called "Ga-grama," which was considered to be a celestial or *gandarva*¶ music. The note *Ga* itself came subsequently to be known as Gandharva and later on, by corruption, *Gandhara*.† To say, as some do, that 'Gandhara' was so-called because it was sung in the Gandhara country is as much as to say that the milk is white, because the cow that gave the milk is white. How do you account for the name *Rishabha*,‡ though it was not sung in the Rishabha country? Kallinath explains *Ri* as the note wherefrom the scale begins to *move* upwards to reach the other notes one after another. When as we shall see, by the conjoint work of the vocal and instrumental music, the order of the Saman Scale was turned upside down and conceived as an ascending series,—

Sa-Ri-Ga-Ma-Pa-Dha-Ni;

the first note or the starting point came to be *Sa* instead of *Ni*; and all the properties attributed to *Ni* were virtually transferred to *Sa* which thenceforward became the seat or centre of the other six notes. Hence the name *Shadja*‡‡ was given to it, meaning 'a note that originates the other swaras.' Today *Sa* is the tonic§ of the scale as much as *Ni* was in former days. From this rough account of the Indian sapthaswaras, it is self-evident that the Indian scale did not drop down from heaven as a ready-made thing but grew by degrees to what it now is.

15. But what is a Scale? The word *scale* is derived from Latin 'scala,' a ladder. Anything graduated especially when applied as a measure is a scale. It was found by actual measurement$ that the tonic *Sa*, in South Indian *Sankarabharanam* or North Indian *Bilaval* or European C Major—for all the three practically mean the same—produces 256 vibrations a second; *Ri*, 288; *Ga*, 320; *Ma*, $341\frac{1}{3}$; *Pa*, 384; *Dha*, $426\frac{2}{3}$; *Ni*, 480; and octave** *Sa*, 512. Since there is, thus, a *graduated* increase in the number of vibrations of these eight notes, the whole series of the eight notes came to be known as a Scale, which may be defined as *a graduated or ladder-like arrangement of notes, in the order of pitch, from a given tonic to its octave both inclusive?* "Sa-Ri-Ga-Ma-Pa-Dha-Ni-Ṡa" is then a scale. These notes will hereinafter be marked in capital letters as "S, R, G, M, P, D, N, Ṡ;" and the

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* Compare Thiagier's Hindola Krithi *Samajavaragamana*.

† निषीदन्ति स्वरा: सर्वे निषादस्तेन कथ्यते—Kallinath.

‡ तत्तत्स्थाने धृतो यस्मात् स धैवतो स्मृत: ।

§ पचि विस्तारे ।

$ Cf. *Panchapāthram* (पंचपात्रम्) meaning 'a broad or extended vessel'.

* पचं विस्तारं मिमीत इति 'आतोऽनुपसर्गे क:' इति क-प्रत्यये पंचम इति रूपम्—Kallinath. यद्वा स्वराणां क्रमेण गणने पंचमत्वात् ।

‖ स्वराणां मध्यमत्वाच्च मध्यम: स्वर उच्यते

¶ प्रवर्तते स्वर्गलोके ग्रामोऽसौ न महीतले । ग्रामोऽसौ refers to *Ga-Grama*—Sangitharathnakara

† गान्धर्वसुखहेतुत्वात् गान्धार:—Kallinath.

‡ 'ऋषगतौ' ऋषति गच्छति इत्यस्माद्धातोरौणादिके भक्प्रत्यय ऋषभ इति रूपम्.

‡‡ षण्णां स्वराणां जनकषड्ज: ।

§ 'Tonic' means Fundamental or keynote.

$ The vibrations of musical notes may be accurately measured by an instrument *Syren*.

** 'Octave' means *eighth note*.

scale we have been discussing may be illustrated thus:

S*	R	G	M	P	D	N	Ṡ†

Fig. I.

16. Let us study the same scale a little further. Remembering the respective vibrations of the 8 notes of the scale, given above, we are now in a position to deduce that, if the tonic S is taken as a unit, that is, as 1; R should be taken as $1\frac{1}{8}$; G as $1\frac{1}{4}$; M as $1\frac{1}{3}$; P as $1\frac{1}{2}$; D as $1\frac{2}{3}$; N as $1\frac{7}{8}$; and octave Ṡ as 2. In other words, the *interval*,* between the tonic S and each of the other seven notes including the octave Ṡ, may be represented to be $\frac{1}{1}, \frac{9}{8}, \frac{5}{4}, \frac{4}{3}, \frac{3}{2}, \frac{5}{3}, \frac{15}{8}$ and $\frac{2}{1}$. Now take the L. C. M of denominators and multiply with the result each of the eight fractions. We arrive at the following whole figures to represent the intervals of the eight notes, viz., 24, 27, 30, 32, 36, 40, 45, 48. The table in the next page gives you the symbols, names, intervals between the tonic and each of the succeeding notes, vibrations as well as the intervals of two successive notes in the scale.

Designation.			Prime or Key note.	2nd	3rd	4th	5th	6th	7th	Octave.
Symbols.	Indian.		Sa	Ri	Ga	Ma	Pa	Dha	Ni	Ṡa
			S	R	G	M	P	D	N	Ṡ
	European.		Ut	Re	Mi	Fa	So	La	Si	Ut
			Do	Re	Mi	Fa	So	La	Si	Do
			C	D	E	F	G	A	B	C
Names.	Indian.		Shadja	Rishabha	Gandhara	Madhyama	Panchama	Dhaivatha	Nishada	Shadja
			குரல்	துத்தம்	கைக்கிளை	உழை	இளி	விளரி	தாரம்	குரல்
	European.		Tonic	Super-Tonic	Mediant	Sub-Dominant	Dominant	Super-Dominant or Sub Mediant	Leading Note or Sub Tonic	Final
Presiding Deities			Agni	Brahma	Saraswathi	Mahadev	Luxmi	Ganesh	Surya	Agni
Intervals			1	$\frac{9}{8}$	$\frac{5}{4}$	$\frac{4}{3}$	$\frac{3}{2}$	$\frac{5}{3}$	$\frac{15}{8}$	2
Vibrations			24	27	30	32	36	40	45	48
Intervals of two successive notes				$\frac{9}{8}$	$\frac{10}{9}$	$\frac{16}{15}$	$\frac{9}{8}$	$\frac{10}{9}$	$\frac{9}{8}$	$\frac{16}{15}$

Fig II.

Legal.

The High Court on Inter-Marriage.

By G. HARISCHANDRA ROW.

(*continued*)

(5) Ramasami-v.-Sundaralinga (Indian Law Reports, Madras Series, Vol. 17.) of 2 March 1894 before Mr. Muthusami Ayyar and Mr. Davies. Mr. Muthusami Ayyar sat to try the above case (Brindavana-v-Radhamani) also, so that his views on caste must be the same in both cases. Regarding the caste of the issue by an *anuloma* form of marriage he says—"The offspring of the anuloma form of marriage where the mother was of a caste inferior to that of his father, was not equal in caste to his father." (p. 437.) Please mark the tense, which implies that that form of marriage in not now in vogue. With reference to the contention thet marriage between any two sub-divisions of the Sudra caste is desirable, he observes as follows—"Surely it cannot be said that there is no distinction between a man of the purest Vellala or Mudali caste and a woman of the Palli or Shanar or toddy-drawers' caste, though their main caste is that of Sudras." (p. 486). Again, when a man has two sons, one by a wife of his own caste and the other by a wife of a

* "S" means tonic Sa.

† "Ṡ" means octave Sa.

* 'Interval' means the distance between any two notes of a scale. To find out the *interval* between two given notes you will have to divide the ratio of the latter, by that of the former note. The interval between x and y is x/y.

different caste, the first must be selected, says the Judge: "Thus the rule deducible by analogy from this branch of ancient Hindu Law is one of preference in favour of the son by a wife of the same caste or rank." (p. 436). Now, the Judge applies this to children born on wives belonging to different sub-divisions of the Sudra caste—"It follows that when a Sudra marries a woman of an inferior division of his caste, as a dagger-wife or as a wife of an inferior class in addition to his wife equal in caste to him, the rule of selection is in favour of his son by the latter by reason of his mother being of a higher caste, or having the rank of *patni*." (p. 436). When, therefore, the Court discountenances a marriage between two divisions of the same caste, is it not reasonable to infer that it discountenances a marriage between two main castes? This is not a mere expression of opinion; for it materially affects inheritance.

(6) Muthusami Mudaliar-v-Masilamani (Indian Law Reports, Madras Series, Vol. 33.) of 1-12-1909. Mr. Sankaran Nair and Mr. Abdur Rahim are the Judges who tried the case. The question is, is the marriage of a Hindu male of the Kaikolar caste and a female convert from Christianity valid or not? The Court decides that it is valid. Mr. Nair observes thus "It is of course open to a community to admit any person, and any marriage performed between him and any member would, in my opinion, be valid if it complied with their usage though it may be opposed to the Dharma Sastras." (p. 354). It would not be valid, if it did not comply with their usage; so, then, some marriages would not be valid; and when there is a conflict between usage or custom and the Dharma Sastras, the former should in the opinion of the Judge, be followed; social reformers in general, on the other hand, defy both custom and Scripture! The Judge adds "It does not follow that a marriage opposed to the usages of the communities and not recognized by them would be invalid." (p. 355). That is to say, a marriage would be valid if it complied with their usages; and a marriage would be valid, even if it did not comply with their usages. What is it, then, that validates a marriage? Perhaps, the opinion of the presiding Judge; a marriage would be valid if it complied with his wishes! If compliance with usage were not to determine the validy of a marriage, what would be the function of the clause, *if it complied with their usage?* Mr. Nair may say that the marriage of a European or a Chinaman would be valid for a European or a Chinaman as the case may be, though, being opposed to the custom of the Hindus, it may not be valid for a Hindu. If so, would it be valid for a Hindu, when it was valid for a European or a Chinaman? Would the canon applicable to one religion or community apply to a different religion or community? The present case, however, is decided on the ground that the marriage in question is in conformity with the custom of the communities to which the parties belonged. Again, Mr. Nair writes "It is clear therefore that by Sudras it was intended to include all Hindus who are not dwijas or twice-born classes." (p. 347). This is in answer to the question, 'what is the caste of one who has renounced Christianity and adopted Hinduism at the time of one's marriage? Mr. Nair seeks to prove that the woman in question is a Sudra, so that the marriage is a marriage between a Sudra and a Sudra; and that, since it is thus not an inter-caste marriage, it is not invalid. But I suppose it is wrong to include all Non-Dwijas among the Sudras; for there are the Panchamas outside the Sudra caste.

Mr. Nair's attempt clearly suggests that he believes inter-caste marriages to be prohibited by Scripture. The following extract from his judgment supports this view—"Considering that the Catholic Christian community is an ancient community and their courts did not always give up caste on conversion, there is nothing improbable in the plaintiff's evidence that it is an ancient custom." (p. 345). If a person lost his or her caste on conversion to Roman Catholic religion in Southern India, people would object to a Hindu's marrying him or her; but since the caste is retained with all its observances, the conversion involves merely a change of faith, causing merely an addition to the pantheon of deities so as to include Jesus and others; and consequently, matrimonial relation with such a convert would not appear odd to the people; being thus not objected to, marriages between Hindus and Roman Catholic converts have continued for years; in other words, if such marriages had been equivalent to inter-caste marriages or marriages between caste and no-caste, they would have been put a stop to long ago; but since they have continued up to this day, the custom of performing them must have commenced at a very distant date; the custom is ancient, because it does not violate the rule of marriage within the caste; this seems to be the gist of the passage quoted above. Let us turn to another topic; Mr. Nair has drawn upon Census Reports and other works to show the process of transition from caste to caste even at the present time; perhaps, he intends to suggest that, since castes have no stability, they have no existence, and that therefore the prohibition of inter-caste marriages loses its application. Man is changing every moment, and, therefore, no law is applicable to him; may I retort thus? If it applies to him while he exists, the rules of caste do apply to it as long as its entity remains. Moreover, when one caste changed into another, the rules applicable to the second might apply to it, though not those applicable to the first; how could Mr. Nair, then, hope to see the extinction of the caste-system? Again, Mr. Nair says that custom should be upheld "Under section 16 of Madras Act III of 1873 any proved custom concerning marriage must be upheld." Mr. Nair, briefly, frames the issue in this suit thus "The question then is whether a marriage of a Hindu with a convert from Christianity is valid." (p. 344). He answers it "I am therefore of opinion that this marriage is valid (1) on the ground of custom, (2) because it is in conformity with Hindu Law which does not prohibit marriages between any persons who are not dwijas or twice-born persons, (3) because when the caste of which the parties are accepted members recognize a marriage as valid, then it is legal marriage under Hindu Law." (p. 356). The parties belonged to the Tinnevelly District.

BOMBAY.

(I) Basava-v-Lingagauda of June 20, 1894 (Indian Law Reports, Bombay Series, Vol. 19, p. 457). The parties are Lingayats; the question discussed is whether it is legal for a Lingayat to adopt a boy who is the only son of his parents; and Mr. Justice Ranade says that, though it may not be so for a strict follower of Hinduism, it is in the case of a Lingayat who, in the Judge's opinion, belongs to a sect of heretics. In the course of his judgment he observes as follows—"The binding force of custom as law was discussed in Tarachand v. Reebram, Indian Law Reports, Madras Series, Vol., 7, p. 321; and it was there held that it is not the act or omission of the parties, but the recognition by the Courts, which makes customs valid and obligatory. In conferring or withholding this recognition, the reason of the Sastra prohibition must never be lost sight of by the Courts, when applying and interpreting Sastra texts." He means that Lingaism, unlike Hinduism, not requiring the soul to depend on the services of others after its release from the body, the removal by

adoption of a boy into another's family does not cause any loss to the original parents. In the light of this observation, then, intermarriages between different castes must be invalid, since the offspring of such unions would not be quite competent to offer oblations to the dead, who should therefore become in the words of the Geeta "*lupta pindodaka kriyah*" In short, just as a man by adoption into another's family would not be able to help forward his own parents after their death, so also would be one who is the fruit of an inter-caste union; such connections, besides, cause several other difficulties, visible and invisible; and hence, the prohibition. How could, therefore, be any decision in the teeth of such prohibition? Again, Mr. Ranade does not justify a custom as such; he bases its validity upon its recognition by the Lower Courts; and he bases this recognition upon the Sastras. He does not seem to suggest that a custom would be valid, if sanctioned by Law; and that a Law would be valid, if sanctioned by custom. In his view, custom must conform to Law, and Law to Scripture. Mr. Sha's decision, on the other hand, conforms to neither custom nor scripture, and not even to Law as administered by most other Judicial authorities than himself.

(*To be continued.*)

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